The Four Principles

Muhammad bin Sulaimaan at-Tamimi (d. 1206 H)

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I ask Allaah, The Generous, Lord of The Magnificent Throne to safeguard and protect you in this life as well as the hereafter, and to make you blessed and fortunate wherever you may be, and to make you of those who are thankful when bestowed with bounty, and of those who are patient when afflicted with some calamity, and of those who seek forgiveness after sinning. For, Truly, these are the three signs of bliss and fortune.

Know, may Allaah Guide you to the Correct Path of His Obedience, that, al-Haneefiyyah the religion of Ibraheem is to worship Allaah, and Allaah alone, making the religion sincerely only for Him. As Allaah has said:

I have not created the jinn[1] and mankind except to worship Me Alone. (Surah Dhaariyaat 51:56)

So once you have known and understood that indeed it is Allaah Who has created you for the purpose of His worship, then know that worship can not be called worship unless with it is tawheed[2]. Just as salaah (prayer) cannot be called salaah unless with it is tahaarah (purification and ablution). And if shirk[3] is mixed into worship, it becomes stained, rotten, and decayed just as impurities when entered into tahaarah.

So once it is known and understood that when Shirk is mixed and blended in worship, it causes it to become corrupt and distorted, causes the actions to become futile and lost, and causes its companion to be of those who will remain in the fire of Hell, then the importance and significance upon you in having knowledge of that (i.e. Shirk) becomes known and understood. I hope that Allaah

[1] Allah, The Exalted, has stated in His Book**: "And the Jinn, We have created aforetime from the smokeless flame of fire."** (15:27) And He, The Exalted has said:" **And the Jinn: He created from a smokeless flame of fire."** (55:15)
On the authority of 'Aaisha (radiallahuanha) from the Prophet (sallallaahuAlaihiWassalam) that he said: **"***The angels have been created from light, and the Jinn have been created from fire and Aadam has been created from that which has been described to you***".** (Related by Muslim).

[2] Muhammad Bin 'Abdul- Wahhaab explains in his book" The Three Fundamental Principles**."** ,The meaning of Tawheed: " To Single out Allah, and Allah alone, in all worship**".**

[3] Muhammad Bin 'Abdul-Wahhaab explains in his book**"** The Three Fundamental Principles" The meaning of Shirk: **"** To call upon and invoke other than Allah along with Allah".

frees you and saves you from this mesh and this mesh is associating partners with Allaah about which Allaah, the Exalted, has said:

Verily, Allaah does not forgive that partners should be set up with Him in worship, but He forgives everything other than that to whom He pleases. (Suratun Nisaa 4:48)

And from that are four principles which Allaah, the Exalted, mentions in His book.

The First Principle

That you know the kuffaar (those who disbelieve in Allaah), whom the Messenger of Allaah (sallallaahuAlaihiWassalaam) fought against, were of those who affirmed the belief in Allaah's Lordship (Ruboobiyyah and not in His Uloohiyyah i.e. worship)[4]. For indeed Allaah is the Creator, the Disposer of Affairs and because of that(i.e. only affirming Allaah's Ruboobiyyah) they did not enter the fold of Islam. And the proof of this is His saying:

Say: "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and the dead from the living? And who disposes the affairs?" They will say:"Allaah." Say: "Will you not then be afraid of Allaah's Punishment (for setting up rivals in worship with Allaah)? (Surah Yunus 10:31)

The Second Principle

Surely the kuffaar say: "We don't call upon them and we don't turn towards them except seeking nearness to Allaah and their intercession (for us)."

So the proof of the kuffaar calling upon them and seeking nearness to Allaah is His, the Most High's saying:

"And those who take Awliyaa (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allaah." Verily, Allaah will judge between them concerning that wherein they differ. Truly, Allaah guides not him who is a liar, and a disbeliever." (Surah Zumar 39:31)

[4] Muhammad Bin Sulayman At- Timimee explains in his book "The Proofs of Tawheed" the meaning of Tawheed Ar- Ruboobiyyah**:** " The Actions of the Rabb (Lord, Allah)**,** For example: creation, provision, granting life and causing death, sending down rain, causing plants, trees and grass to grow, as well as disposing all of the affairs".(belong only to Allaah alone) He further explains the meaning of Tawheed Al-Uloohiyyah: The Actions of the slave, for example: " supplication, fear of His Punishment, hope for His Mercy, dependence upon Him, turning to Him repentance, fervent desire, dread, making vows, seeking aid and help from Allah, and other than that from the categories of worship"(should be directed towards Allaah alone).

And the proof of intercession is His statement, The Exalted:

“And they worship besides Allaah things that hurt them not, nor benefit them, and they say: “ These are our intercessors with Allaah.” (SurahYunus 10:18)

And intercession is of two types: The *prohibited* intercession and the *affirmed* intercession. So the prohibited intercession is that which is sought from other than Allaah in that which none has the ability except Allaah.

And the proof is His statement, The Exalted:

O you who believe! Spend of that which we have provided for you, before a day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the oppressors and wrongdoers. (Surah Baqarah 2:254)

The affirmed intercession is that which is sought from Allaah. The intercessor is honored and revered with the intercession, and the statements and actions of the one for whom intercession is done attains the pleasure of Allaah after the permission of Allaah. As He, The Exalted, has said:

“Who is he that can intercede with Him except with His Permission?” (Surah Baqarah 2:25)

<u>The Third Principle</u>

Indeed the Prophet (sallallaahuAlaihiWassalaam) has made it clear that the people are very widespread and scattered in their worship. **From them are those who worship the angels, and from them are those who worship the prophets and the righteous. From them are those who worship trees and stones, and from them are those who worship the sun and the moon. The Messenger of Allaah (sallallaahuAlaihiWassalaam) fought against all of them and he did not distinguish between them.**

And the proof of this is His statement, The Exalted:

“And fight them until there is no more fitnah (disbelief and worshiping other than Allaah) and the religion is all for Allaah alone”. (Surah Anfaal 8:39)

And the proof of the sun and the moon (being worshiped) is His statement, The Exalted:

"And from His signs are the night and the day, and the sun and the moon. Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allaah who created them, if it is Him that you truly worship". (Surah Fusilat 41:37)

And the proof of the Angels (being worshiped) is His statement, The Exalted:

" And He would not order you to take the Angels and the Prophets as Lords".[5] (Surah Ali 'Imran 3:80)

And the proof of the Prophets (being worshiped) is His statement, The Exalted:

And remember when Allaah will say: " O 'Isa (Jesus), son of Maryam (Mary)! Did you say unto men: ' Worship me and my mother as two gods besides Allaah?' He will say; " Glory is to You! It was not for me to say what I had no right to say. Had I said such a thing, you would surely have known it. You know what is in my inner-self though I do not know what is in Yours. Truly, You, and only You are the All – Knower of all that is hidden and unseen".(Surah Maa'idah 5:116)

And the proof of the righteous (being worshiped) is His statement, the Exalted:

"Those whom they call upon desiring for themselves means of access to their Lord, as to which of them should be nearest; and they (the righteous whom they call upon) hope for His Mercy and fear His Torment."(Surah Israa 17:57)

And the proof of the trees and stones (being worshiped) is His statement, The Exalted:

"Have you then considered al-Laat, and al-'Uzza (two idols of the Pagan Arabs), and Manaat, the other Third?" [6] (Surah Najm 53:19-20)

And in the Hadeeth of Abu Waqid al-Laithi (radiallaahuAnhu) where he said:

"We went out with Allaah's Messenger (sallallaahuAlaihiWassalaam) on the campaign of Hunain while we had just left kufr (disbelief) for Islam. The Mushrikun (those who commit shirk with Allaah) had a sidra (lote tree) where

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[5] On the authority of 'Umar (radiallahuanhu) who said that " *I heard the Messenger of Allah (sallallaahu Alaihi Wassallam) saying: "Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary), for I am only a slave. So call me the slave of Allah and His Messenger*". (Related By Bukhaaree)

[6] Narrated Abu Hurairah (radiallahuAnhu) that the Messenger of Allah (sallallaahuAlaihiWassalaam) said: "*Whoever takes an oath in which he (forgetfully) mentions Laat and'Uzza, he should say: La Ilaha ill Allah (None has the right to be worshipped in truth other than Allah), and whoever says to his companion, ' Come along, let us gamble,' must give alms (as an expiation).*" (Related By Bukhaaree)

they would linger and hang their weapons on, called Dhaat Anwaat. When we passed by a sidra (lote tree) we asked, "O Messenger of Allaah, won't you make for us another Dhaat Anwaat just like their Dhaat Anwaat?"[7]

The Fourth Principle

That the mushrik (the one who commits shirk with Allaah) of our time is more callous and despicable in his shirk than those of previous times because the mushrik of previous times would commit shirk when he is in prosperity and ease but would free himself of shirk in times of calamity and misfortune, and the mushrik of our time commits Shirk continuously in prosperity as well as in adversity.

And the proof of this is His statement, The Exalted:

"And when they embark on a ship, they invoke Allaah, making their faith purely for Him alone, but when he brings them safely to land, behold, they give a share of their worship to others."[8] (Surah 'Ankabut 29:65)

And may the Peace and Blessings of Allaah be upon Muhammad (sallallaahu Alaihi Wassalaam), his family, and his Companions (radiallahuAnhum).

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[7] Related by Tirmidhee and he grades the Hadeeth as hasan saheeh, also related by Ahmad, Ibn Abee 'Aasim, and Ibn Hibbaan, and graded as saheeh by Ibn Hajr

[8] Allah, The Mighty, says in His book: **And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allah alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful. (17:67)**
Ibn Kathir in his book of Tafsir as regards to this verse (17:67) said: 'Ikrimah bin Abee Jahl fled from the Messenger of Allah (sallallaahuAlaihiWassalaam) (at the time) when Makkah was conquered. He rode over the (Red) sea to crossover to Ethiopia, but a heavy windstorm overtook their boat, and huge waves came to them from all sides, and they thought they were encircled therein. The people of the boat said to one another: " None shall save you except Allah. So invoke and call upon Him (Allah by making your faith pure for Him alone and none else) to deliver you safe (from drowning). 'Ikrimah said to himself: " By Allah, if none can benefit in the sea except Allah (alone) then no doubt none can benefit over the land except Allah (alone). O Allah! I promise you that if you deliver me safe from this, I will go and put my hands in the hands of Muhammad (sallallaahuAlaihiWassalaam) and surely, I will find him full of pity, kindness, and mercy". So they were delivered safe, and returned to their seashore and came out of the sea. 'Ikrimah then proceeded to Allah's Messenger, Muhammad (sallallaahuAlaihiWassalaam), (narrated his story), embraced Islam and became a perfect Muslim.